Volume LXXII CHICAGO, OCTOBER 2, 1913 Number 5

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXII THURSDAY, OCTOBER 2, 1913. NUMBER 5.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight are gone;
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing,
In the face of the stern To-day.

Rise from your dreams of the Future,—
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your Future has deeds of glory,
Of honor (God grant it may!)
But your arm will never be stronger,
Or the need so great as To-day.

Adelaide A. Procter.

After three months absence the Senior Editor is again back at the old stand, doing business at Lincoln Centre, and finds all the machinery going as if no one had been absent. The plans for another year seem to be a little better developed and more mature than most of the preceding years. The thanks of the editor are due to those who have kept the wheels going round during his absence at Tower Hill. The editorial grind was accomplished in Wisconsin, but the indispensable care taking and directing was performed by his faithful helpers at the Centre. The minister of All Souls began his pulpit services under most promising auspices. What was to him a goodly audience listened to the sermon on Reinforcements, Fresh Forces of Energy. What is wanting in the enthusiasm of new ventures and youthful undertaking we trust will be made up by the reader and editor, listener and speaker, in the power to endure and the patience to plod. There is much to do, plenty to do with if the resources can only be utilized. It is still sowing time and not harvest time. Let the seeding and planting continue!

Slowly the clouds are blowing away from over Mexico. Slowly, but as surely, the gratitude of all right-minded men and women throughout the world is flowing towards President Wilson, who has exercised the deliberation which the advocates of peace believe in. When he did not know what to do he did nothing. He was philosopher enough to know that the bad matter could only be made worse by moving armies and firing guns. His policy is being vindicated. The dawn of a new day in international politics is upon us.

The *Literary Digest* for September 27 gives generous space to an article under the suggestive title of "Rebellion Against Tyranny in Congress," taking for its text Representative Anderson's protest against "the rule of the house that deprives me of my opportunity for service, so that my membership is at once a farce and a fraud." Parliamentary rules are a slow evolution of methods to advance deliberate action among seriously minded people. It is a gross perversion or a sorry growth that makes them the means of suppressing free discussion or hindering deliberate action. The parliamentarian who uses his skill to impede action, to defeat the will of the majority, is clearly a traitor to his country's interest and a foe of democracy.

According to the Chicago *Record-Herald* the city of Pittsburg reports five hundred persons whose annual income exceeds $100,000, while in the remainder of the state of Pennsylvania there are but six hundred and twenty-five, and the state of New York has but three hundred. Perhaps the obvious explanation is adequate—Pittsburg is the capital center of the three great monopolized resources of nature in this country,—iron, coal, petroleum. Perhaps there is an explanation more occult. Are the Pittsburg multi-millionaires touched with an extra amount of Puritan and Presbyterian conscience, so that they confess their wealth a little more frankly, or, is it more possible for the wealthy man to modestly conceal his income in other cities? In any case the figures are suggestive.

These are the days of religious conferences. The National Unitarian Conference gathers next week at Buffalo, and in Chicago the Ethical Union meets in national conclave this week to bid welcome to Mr. Bridges, the new lecturer who comes from London. October 8, 9 and 10 the Universalists and Unitarians meet in joint conference at La Crosse, Wisconsin. October 15, 16 and 17 the Iowa Unitarian Association meets at Humboldt, and October 21-23 the Illinois Unitarians meet at Bloomington. All these organizations have interesting programs and the readers of UNITY, in common with the friends of progress, the open mind and the devout heart, will rejoice in their work and wait eagerly for as much of their message as may be able to find its way into print. UNITY solicits correspondence and contributions from all these bodies.

James O'Donnell Bennett, the gifted dramatic critic of the Chicago *Record-Herald,* some years ago contributed a notable series of articles on "The Preachers and Churches of Chicago." The fame of these articles still besets him and it bespeaks good business enterprise on the part of the *Record-Herald* when it has commissioned him to write a second series on "What the Preacher is Like." The first article appeared last Monday in the issue for September 29. The series starts out, as well it might, with Frank Wakeley Gunsaulus, the preacher who for many years has held an average congregation of thirty-five hundred people in the Auditorium in the heart of the city of Chicago. Mr. Bennett with skill and brilliancy analyzes the power of the preacher and the significance of the message. The series will not only afford lively reading but it ought to provoke lively thinking, particularly on the part of those who are disposed to think that the church is an obsolete or obsolescent institution and that the modern preacher is a man wanting in red blood, and incapable of hard thinking or strenuous labor.

As might be expected, the new women voters are getting very busy in Chicago politics. Already the papers are making merry over "Women Bosses" and the joke is liable to be turned into a sober fact. The platform of the Woman's Party in Cook County is before us and contains thirty-six pungent articles, lacking only three of the orthodox number for a "Confession of Faith." Some of them reduce to a sentence problems too profound for the writer to settle, but so far as he dares decide he finds himself in full sympathy with the entire program. Because of this hearty fellowship and sympathy he respectfully applies for membership, but he is barred by the formidable word in the title, *"Woman's* Party." If by some such ruse as successfully introduced the obnoxious males into the holy precincts of Tennyson's "Princess," he might gain admission, he would try to disguise his voice, perhaps even sacrifice his whiskers, for the purpose of moving the omission of the word "woman" from the title. We are well aware that the chasm between the female and the male in the politics of our country is a wide one. We humbly confess also that the fault has been largely if not wholly on the man's side, but in the interest of all concerned we humbly petition the women to forgive and forget and in every way possible unite in common work the men and women in the study and the practice of voting. In order to complete the full list of Thirty-nine Articles we venture to suggest the addition of the following:

Article 37. We advocate the co-operation of men and women in all civic and political problems and issues.

Article 38. We will steadily refuse to allow either the men or the women to be excluded from such organizations as are devoted to the common interests of home, city, state and nation.

Article 39. It will be the object of this society to transfer the political centers, places of discussion and polling places from the saloon and its near environment to the home, the public school building, the church and such other places as will make it possible to conduct such discussions and to exercise the rights of suffrage under conditions that are clean, wholesome, courteous and unoffensive to the noses, eyes or ears of ladies and gentlemen, such as constitute the electorate of a free, progressive and intelligent people.

What sister will move the adoption of these articles at the next meeting of the Woman's Party of Cook County," whose headquarters are located in R. 214 Hotel La Salle, of which Charlotte C. Rhodus is president and Catherine B. Newton is recording secretary.

The Hiram W. Thomas Memorial Congregational Church

At first sight there is an incongruity in the suggestion of a "Congregational" Church at Chicago Lawn, situated on the outer margin of the great Chicago, dedicated to the memory of Hiram W. Thomas, who for a quarter of a century broke the bread of life at the center of the city, to delighted multitudes, untrammeled by ecclesiastical traditions or denominational loyalties of any kind. His was the People's Church in fact as well as in name, and those who gathered at McVicker's Theater on Sunday morning soon learned to forget their labels and their theological differences in the elevated thought of the universal Fatherhood and the inclusive Brotherhood involved.

And still such a combination is being realized. Last Sunday afternoon at 3 o'clock a large gathering of new and old friends stood on the corner of Sixty-fourth Street and Homan Avenue to take part in the ceremony of laying the corner stone of this "Hiram W. Thomas Memorial Congregational Church." Paul Jordan Smith, minister of the church, introduced as the master of ceremonies Dr. John F. Eberhart, in whose Virgina Academy Dr. Thomas acquired his first knowledge of ancient languages. Through Mr. Eberhart's efforts Dr. Thomas was induced to come to Chicago as pastor of a Methodist Church, and through all his vicissitudes of heresy and independency stood by the good doctor. Tributes were offered and placed in the memorial box by representatives of the local churches, the various societies connected with the old People's Church, the Chicago Peace Society and other organizations. Washington Gladden, Dr. Hirsch, Bishop Vincent and Bishop

Fallows sent their greetings by mail. Addresses were made by Dr. William E. Barton, editor of the *Advance,* Leroy A. Goddard, president of the Chicago Peace, Society, Charles E. Beals, secretary of the same, and the Senior Editor of UNITY.

Inevitably the anomalous situation was more or less present in the minds of the speakers. Here was a church in good and regular orthodox standing dedicating a building to the memory of one who some thirty years ago was cast out from the fold of the Methodist Church and orthodoxy everywhere breathed the freer. But now here was orthodoxy through its recognized and dignified representatives, Methodist, Prebyterian and Episcopalian, speaking words of tender affection, frank appreciation of this heretic, canonized by his one time foes, and these same brethren gladly "moved up" and made room on the platform and in the program for those who in times of strain and stress had warm hands and open hearts to receive the "cast out." The editor of UNITY reminded that audience, and the brethren and sisters in that goodly circle on the speaker's stand that Dr. Thomas was the founder and first president of the Chicago Philosophical Society, a society that in its day welcomed the newest thoughts and exercised the freest thinking on problems of religion; that he was the friend, supporter and interpreter of the Parliament of Religion, the most inclusive event in the religious history of the race; that he was the president of the Congress of Religion, the child of the Parliament, to the day of his death. He was the first president of the Peace Society in Chicago, when three made a quorum and ten made a crowd. He also reminded them that he was for many years on the editorial staff of UNITY, which at one time was considered a theological disturber of the peace, and a copy of this journal being called for, was produced out of the pocket of a listener and placed in the memorial box.

The situation was not so anomalous as it seems, as Mrs. H. W. Thomas in the opening address explained, saying that this church is an evolution of what was a neighborhood church consisting of representatives of all or no denominations, and that the vicissitudes of growth developed a Congregational affiliation which it is the intention of pastor and people to foster in the untrammeled democracy that belongs to nondefinative congregationalism.

In the absence of a more fitting monument at the heart of the city to this and kindred prophets of applied religion in Chicago, we are happy and proud in the prospect of this comely structure in stone, built on ground once owned by Dr. Thomas in a neighborhood which his old teacher, friend and colleague has done so much to develop. In this church the name of the great Commoner will be a challenge. His labor will be an inspiration. Here Congregationalism will be tested, and if the church can live up to the title it will become a standard-bearer that will hold aloft the guidon far in advance, and Congregational churches everywhere will be called upon to line up. Should any church in the Congregational fellowship be disposed to call, like the timid colonel to the color sergeant:

"Bring back the colors to the line!"

The Hiram W. Thomas Memorial Congregational Church will respond, as the color sergeant did:

"Colonel, bring up the line to the colors!"

Are we Turning "Mystics?"

"Mysticism" is thought better of today than thirty years ago. Then the mystic was accounted a dreamer, a visionary,—a "fool of God," perhaps, if enough stress were laid on the "fool." Today he is still a visionary and a fool of God, but with much more stress laid on the "God." The adjective "mystic" is applied quite respectfully now to persons and things, and one need no longer apologize for being the noun. A mystical element is recognized in all forms of religion, indeed as the heart of each one. Even science tends to grow mystical, and not all scientists seem to be sorry or ashamed. Within the last five years five large, important works on Mysticism have appeared and found welcome. One of them, with six hundred pages, is in its third or fourth edition.

What are the reasons for this change? Perhaps one subtle, underlying reason is that theology, both by those who flout it and those who love it well, is coming to be recognized as the poetry rather than the science of God; and poetry, as such, is expected and desired to be mystical. It feels in the primrose the something "more" than primrose, which Tennyson felt in his "flower in the crannied wall;" and, unless it feels this "more," it is not poetry to us. More and more clearly human creeds are seen to be finite *imaginings* concerning the infinite; the dogmas of the great Christian system, for instance, being the faith-poems of the fourth and the sixteenth centuries. Often in the past they have been mistaken by the imaginers for final and absolute fact,—whence came fightings, many and natural. Not but that such poems have truth in them, and some a good deal of it; the minds that round them often building better than they know, as well as worse than they think. Be that as it may, however, the growing recognition is that we are inevitably poets and artists rather than scientists, when we theologize. But now, if theology be this—finite *imaginings* concerning the infinite,—who with a mind alive does not theologize? Who can help doing so? Who *would* help, if he could? Who, then, is not in some degree a poet? And who in some degree

is not a "mystic"? As one dimly realizes all this, and especially that he himself is but "another," he is apt to grow tolerant to at least one mystic—himself,—and all "Mysticism" gets the benefit!

A second reason, doubtless, is that "revelation" in the old sense, as an outside, miraculous, authoritative source of religious knowledge, is greatly discredited now, even in orthodox circles; so that we are being driven in upon the soul itself, its nature, its powers and experiences, as the only real source of such knowledge. "First, soul; and second, soul; and evermore, soul," said Emerson in his Divinity School Address, is what the preacher should explore and report; and the prophet's injunction is more and more obeyed inside the churches and by multitudes outside as well. Under the so-called materialism of today a great new search for God is going on in the Christian world,—a search almost equal in its restless yearning to that which pervaded the classic world nineteen centuries ago, or rather, for three or four centuries before, and three or four after, the Christian era; and fully equal to that which brought Protestantism into being four centuries ago. And, more than ever before, the seekers turn inward to find. They of the God-quest have turned inward, to find him, always a great deal more than they knew, even while the Bible told them what they must see there and what they must not; but now, with the Bible failing as "revelation," it becomes a conscious necessity to do so. The old-new secret lies in six words: *Self the Key to the Universe.* Thoughtful men are at pause over that secret,—Self the Key to the Universe. It must be the Key, if Nature with all her variety is essentially One, if "*Uni*-verse" really has right to its name. But when one uses the Key and enters the Universe, when the soul within feels itself gazing directly on Soul in all things, spirit communing directly with Spirit, again we have "Mysticism.".

A third reason lies in the directly opposite direction,—in the new awe which Science is waking in men of today. Visions of the infinite are breaking on every side. Explore the deeps of heaven, and star-dust turns to suns and systems. Explore the deeps of atoms, and infinites open in infinitesimals. "Substance," as we once took it to be, seems to resolve itself into force, and the forces correlate with one another, until it is as if an invisible signature, "One-in-All and All-in-One," had been imprinted on everything, only waiting for eyes that could read it. "Evolution" reveals all things as alive, related and flowering. Time, as we try to compute it, passes out of sight into eternities, while in each passing instant we catch glimpses of all past time conserved. And within ourselves unknown continents of being are emerging to knowledge, as the unguessed Americas once rose on Europe's horizon. *Kosmos,* "order and beauty,"—*Nature,* "coming to birth,"—*Universe,*—we never knew as we know today how well the old artificers of language wrought, when they invented their names for all this glorious pageantry of things. Such knowledge is too wonderful for us; it is high, we cannot attain to it! The vision grows faster than even the men of science can assimilate it; while the rest of us hear and feel before it rather than comprehend. So a deepening awe is falling over the beholder man; a mystic reverence, a mystic trust, a mystic delight, are rising in his heart. William Blake, a prince among mystics, wrote a hundred years ago:

> To see a world in a grain of sand,
> And heaven in a wild-flower,
> To hold infinity in the palm of the hand,
> And eternity in an hour.

This is *literally* what science is doing today, and it is making many of us the happy "fools of God." No new theology as yet has formed itself around the feeling, save as one lies enfolded in the intensely mystic phrase so common now, "the immanent God." No new offices of prayer and praise have appeared. But the new hymns begin to glow with a strange inward light; and at the hours of lying down and rising up, more and more of those who have no wont of folded hands and bended knees begin to feel, with Coleridge,

> A *sense* of supplication,—
> A sense, o'er all my soul imprest,
> That I am weak, yet not unblest,
> Since in me, round me, everywhere,
> Eternal Strength and Wisdom are.

There must be others, but these are perhaps the three chief causes of our recent change of attitude towards Mysticism. The result of them all is today's new tolerance for it, and the books, little and big, that are crowding forth to authenticate and illuminate it, and a certain mystical tone coming over orthodox writing, and the rise of specifically mystic sects like "New Thought" and "Christian Science," and the new fascination exercised over many minds by "the occult." For there are grades and grades in Mysticism; with something of "gospel," perhaps, in the lowest of them, and something of illusion, no doubt, in the highest. Signs similar to these accompanied that search for God in the classic world, when the old religions were dying and Christianity was coming to birth. Is it a new Religion coming to birth today? Two centuries hence men may be able to answer the question. Similar signs accompanied the upheaval of the Reformation. Is it a new Reformation within Christianity that is dawning? Fifty years hence we may be able to answer that question ourselves. Or is it neither of these, but the rising swell of another "Mystical Wave" in religion? Evelyn Underhill, who writes two of the five books referred to above, notes that the great waves of European Mysticism have closely followed some flood-tide of general civilization, material, intellectual, artistic

and religious; each such movement culminating, as it were, in spiritual insights attained by mystic powers in man. Straining her chronology a little, but only a little, she points to three such waves. The first rose in the lingering sunset of the classic civilization; the names of Plotinus and the Neo-Platonists, of St. Augustine, of the great unknown who hid beneath the name of Dionysius the Areopagite, rise in the mind. A second came more definitely at the turn of the mediaeval civilization. "Thirteenth, greatest of centuries," is the Roman Catholic verdict,—greatest for power of Pope and hierarchy, for cathedral building, for universities, for the rise of new religious orders, for national epics and love-song and hymn; then the next century, the fourteenth, brought "the Golden Age of Mysticism." It was the century of Dante and St. Catherine of Siena in Italy, of Meister Eckhardt and Tauler and Suso in Germany, of Ruysbroeck in Flanders, of Rolle in England, of the "Friends of God" and the "Brotherhood of the Common Life," of whoever wrote the "Theologia Germanica," and it covered the youth of him who wrote the "Imitation of Christ." A third wave came in the seventeenth century, when the forces of Renaissance and Reformation were subsiding; Jacob Boehme, George Fox and the "Quakers," the group of Cambridge Platonists, Molinos and Madame Guyon and the "Quietists," are the outshining names. And in this day of our is another wave slowly lifting its crest, due perhaps in the next century, to follow the wonderful movements, scientific, industrial, political, social, religious, of nineteenth and twentieth century civilization?

Evelyn Underhill also holds that "the mediaeval period was more favorable to the development of Mysticism than any subsequent epoch has been." Not more favorable, possibly, than the present period may prove. But the next Mysticism will be in some respects different from, and better than, any that has glorified the past. Faith in God immanent in Nature and Soul, the God in things little and near, in the passing moment and the passing experience, will have already become the active faith of multitudes. "Visions and voices," if multiplied, will be recognized as native to the realm of the "sub-conscious," and be at once credited and discredited,—"immanence" involving these also. And the sense of oneness with Real Being and the endeavors to attain the "unitive life" will be connected with greater emphasis on character and brotherhood and service as essentials of religion, than the world on the wide scale has ever before demanded.

Is another wave of Mysticism rising in the deep seas of faith and feeling, and destined soon to crest the wondrous age in which we of today are so breathlessly living?

W. C. G.

The Tragedy of the Excluded

Down on Ellis Island, in New York Harbor, a great human sifting machine is running every day, classifying, counting, and examining the thousands who reach our shores each year. In this process of judging the human character, the inspectors, officers and heads of departments have become such experts that few of the undesirable class slip through the gateways into this land of promise and sunshine. Despite the eternal vigilance, however, it is a physical impossibility to judge every one correctly, and some get in that should be kept out. Yet frequently, through the police and charity department, a few of them again fall into the hands of the immigration authorities and are speedily deported.

Standing at the head of the line, before the medical examiners, it is an interesting sight to watch the doctors sifting the good from the suspicious as a shipload of immigrants passes before them in single file. Two physicians are always in attendance, and what might escape one the other is almost sure to detect. The first physician uses chalk freely to mark the clothing of a suspect, who, when passed along the line to the second doctor, is turned into an inclosure for further examination, which will, perhaps, determine his or her eligibility to be admitted. Close to this line and near the medical examiners is the "moral wicket," at which one or more matrons are stationed, and often women and children who have passed the medical inspectors are held up here for further examination.

A United States court, composed of an interpreter and a number of experienced judges, is in session each day, composing what is known as the "S. I.," or board of special inquiry, and all cases to be investigated are brought before it for decision and final disposition. For the pauper, the contract laborer, and the generally undesirable class, this board has its terrors, and many a hard-faced criminal, disreputable character, and diseased immigrant is turned back through its decision.

Here on the line comes a flashily dressed French girl. The inspector mentally says, "No good," but he is so close-mouthed; to be so is part of his profession. To his questions she answers promptly, but guardedly; she has been told, and does she not know? Aha! These sharp-eyed men! She will delude them. She has money, yes. "How much?" "Oh, plenty," and out comes five hundred francs, but with not a sufficiently clear reason for admission. She is without trade or occupation. She has only friends in New York, somewhere in West —— Street; they are fine people, oh yes! And she cannot go to them? Why not? Simply because the inspector remembers reading but a few days ago that the house whither she is bound was raided and several French girls were taken to Jefferson Market Police Court. It is a bad street anyway, and in a tough locality. Her card is marked "S. I.," and she is held for further investigation, which only results in her being sent back.

Next comes a booker, so he says. His father gave him money and he was coming here to make his fortune. The inspector is not satisfied, and he is turned over to the "S. I." Board. But his papers, money and statements are clear, and he is admitted; they give him the benefit of the doubt, as they always do.

But next in line comes a well-built, stocky Pole, with

nothing in the world but a carpet-bag, a few bundles, and a small showing of money. Ambition is written all over his face, and he is admitted. "Now," says the recorder, pausing for a moment, "see the differences between these two gents. The first duffer will look around for a job, spend time and money to get something to suit him, and keep his job for a short time, then he will give it up; will run through his money, borrow from his friends, and then give them all the cold hand. He won't wear well, and his dad knew it when he sent him over, but he was glad to get rid of him. So lots of them are. Now look at the difference between him and the Pole. The latter knows nothing but work. Look at his eyes, mild but good. He has been brought up next to Mother Earth; turn him loose from the train when he reaches his destination, and he will dig. He won't hang around looking for a job, but when the first greetings are over he will till the soil, and before you or I know it he will have crops that he will live on. He comes from a hard country, is tough, and when you and I are going around shivering in an overcoat he will be going around in his shirt sleeves. That is the stuff we want here; not the first kind, with flabby hands and sapped vitality.'

Sure enough, the bookkeeper did not wear well, and falling into the hands of the police some three months later, he was deported under the three-year limitation law and the country was better for it.

Coming back to the "moral wicket" again, every woman claiming to be a wife is stopped at that point. If her husband is with her and she has been legally married, that is sufficient, but if a ceremony has never taken place, they must be legally married before they pass in, and this ceremony is conducted by missionaries connected with the various churches stationed at the island. Among the great throng of girls that come over each year, there are many who are deceitful, secretive, and positively bad. These are extremely hard to manage. There is a tone of savagery about them that is almost unconquerable. And if such as these made up the population of the tenement districts and farming country, anarchists would be bred. Of course this class are deported, together with runaway wives, the old and decrepit, the diseased and the generally undesirable class that are friendless and without means of livelihood and are likely to become public charges.

It is also made unlawful to assist or encourage the immigration of aliens by a promise of employment or by advertising in a foreign country, and any alien coming in consequence of such advertisement must be treated as coming under a promise or agreement. All foreigners brought in in violation of this law are immediately sent back, and—if practicable—on the vessels which brought them. The cost for their maintenance while on land as well as the cost of their return must be borne by the owners of the vessels on which they came. All such precautions are necessary, for otherwise the scum of European nations would all be dumped here. That many of undesirable quality are admitted is acknowledged, and it may prove one of the cures of immigration; but the authorities take a broad-minded view of the matter, and feel that under different environments recover and regeneration will eventually take place.

Pauperism excludes more immigrants than any other one cause, disease bars many hundreds annually, and contract violations alone turn back a thousand a year, while the various other causes for exclusion swell the number to several thousands annually who catch only a fleeting glimpse of America and who go back from whence they came.

Then begins for many the tragedy of the excluded. When the boat reaches the other side, the outcasts are dumped on foreign soil, positively without money and friends, and with no means of reaching their old homes. Indeed, often no homes are awaiting them; they have disposed of their farms and their furniture, or both, to purchase their passage to the land where gold is picked up and the people are all millionaires—so they have been led to believe by the statements of the oily-tongued steamship agents. These agents are traveling through Europe and planting the seeds of unrest in the bosoms of thousands of satisfied country folk, who, through their prevarications, are induced to sell their little all and launch forth into a sea of unknown trouble. Of these the final tale is harrowing in the extreme, and the untold suffering is known only to those who pass through it. They are shut out of the life of which they dreamed; they can not take up the old life where they dropped it, for their means have been exhausted and poverty stares them in the face. To the pauper, the profligate and the wanderer, this deportation act in their life drama does not strike with such a blow, nor is the pity felt here that is due the widowed mother with her many small children, who have striven to better themselves and have failed.

The Methodist Recorder. *Joseph H. Adams.*

THE MINSTREL SHOW.

Supposin'
That all of the little *Jones* children
Have humps on their dear little backs,
Do you think they won't mind,
Nor feel it unkind,
If the children of Robinson-Brown,
And the little Smith folk, as a family joke,
Should put humps on *their* backs,
And trot up and down,
Humpity, bumpity, jumpity jump,
All over the town?—
What do you think,
Supposin'?

Supposin'
That all of the little *Smith* children
Have noses three inches long,
Do you think they won't mind,
Nor feel it unkind,
If the children of Jones and of Brown
Should put three-inch noses, red as blown roses,
On top of their own,
And trot up and down,
Nosily, rosily, blowsily blow,
All over the town?—
What do you think,
Supposin'?

Supposin'
That all of the little *Brown* children
Have one toe where others have two,
Do you think they won't mind,
Nor feel it unkind,
If the Joneslets and Smithlets and Co
Should begin to walk queer and all out of gear,
As lacking a toe,—
In fact, just about *so*,—
Hoppity, cloppity, poppity pop,
Wherever they go?—
What do you think,
Supposin'?

—*W. C. G., in The Buck Hill Breeze.*

THE PULPIT

The Strength of the Peace Movement

By

REV. BENJAMIN F. TRUEBLOOD, LL. D.,
Washington, D. C.

In the Homiletic Review

It is not always easy to interpret the signs of the times, even when one is right-minded in regard to truth and morals. One's judgments are apt to be more or less determined by selfish desires, unsuspected prejudices, previous habits of thought and superficial and hasty observation of events which are taking place. The future, which is said to be always wrapped up in the present, is apparent only to those who have eyes to see the deeper currents of human nature and human society. The past also is always mixed up with the present, and because it is so familiar it blinds the eyes of many to that which is new and commanding, however powerful its omens may be. It is well to remember this in any attempt to interpret the signs of the times in regard to the movement for world peace.

Not a few people have hastily reached the conclusion since the outbreak of the war in the Balkan peninsula that the movement for world peace has been dealt a deadly blow, that it has shown itself to be entirely visionary and futile, and is doomed to hopeless failure. "Human nature is unchangeable," they say. "War has always been in the world and always will be." "The pacificists are visionaries, and their theories are spider webs which the first gust sweeps away." These old notes have been rung out, in season and out of season, by the supporters of war and war establishments, who do not want perpetual peace to prevail and are, whatever their peace professions, always urging greater armaments on both land and sea, with a view to ultimate war.

The conclusion hastily reached by these militarists is, it seems to the writer, as far as possible from that which any sound interpretation of the situation in Eastern Europe justifies. It takes no note of the great new currents of thought and feeling in regard to militarism and war which are sweeping through practically all classes of our modern society, from the university and the halls of legislation to the workshop and the labor council room, and have been interfered with to almost no appreciable extent by the recent clash of arms in Eastern Europe. The pacificists of the world, who are numbered not by thousands, but by millions, have not had their faith in the practicability and early triumph of their principles and policies the least shaken. There are many indications of the strength of the peace movement at the present time.

No such general demonstration of interest in the cause of international arbitration and peace ever occurred as during the period last year when the treaties of unlimited arbitration between the United States on the one hand and Great Britain and France on the other were under consideration. The members of the Senate were almost overwhelmed by the innumerable letters, petitions and memorials in favor of these treaties which were daily piled upon their desks. The treatment of these treaties on the part of the Senate, by a very narrow margin of votes, was a great disappointment to the American public at large. The same wide and deep interest in these treaties was manifested in both Great Britain and France, and, indeed, throughout all Europe, and there is no doubt but that Germany and a number of other nations would have quickly entered into a similar agreement with us if the action of the Senate had been different. Another indication of the strength of the world peace movement at the present time is the creation of the Pecuniary Claims Commission by the United States and Great Britain for the settlement of all the outstanding claims between the two governments. The commission is soon to begin its labors in Washington. The still more important Anglo-American Commission to settle outstanding differences between the United States and Canada, created more than a year ago, will also enter upon its work of clearing away these differences. Still another evidence that the peace movement is daily increasing in power is found in the purpose of the people both of Great Britain and of the United States fittingly to celebrate the one hundredth anniversary of the signing of the Treaty of Ghent, and one hundred years of peace between them have followed that event. The general committee of citizens of the United States to celebrate this centenary of peace has its plans now well developed, and a number of strong local committees in Washington, New York, Buffalo, Detroit, etc., have been created to assist in worthily observing the conclusion of this century of peace. On the other side of the Atlantic a similar committee, headed by Lord Grey, and having in its membership some of the most prominent men in British public life, has also been organized, and is now pushing the preparation of its program.

The action of the British government in raising the question of the right of the United States, under the Hay-Pauncefote treaty of 1901, to exempt vessels engaged in our coastwide trade from paying for the use of the Panama Canal, has revealed the strength of the cause of arbitration and peace in our national public sentiment as, perhaps, no other recent event has done. Not only has the President of the United States, who believes that the exemption of coastwise vessels from paying tolls is not in violation of the Hay-Pauncefote treaty, strongly favored the submission of the question to arbitration, but nearly all the important newspapers of the country have taken the same ground, and a recent investigation by one of our great daily papers has shown that most of the leading college presidents of the country consider this the only reasonable and honorable course that we can take under the circumstances. The display of chauvinism and stiff-necked patriotism on the part of some men in both public and private life has made a very puny show compared with the massive force of opinion in favor either of repealing the legislation or of arbitrating this difference, in accordance

with our solemn pledges made in the treaty above alluded to.

It is interesting to note in this connection that the difference between this country and Colombia in regard to Panama seems likely soon to be submitted to arbitration. The first attitude of our government on this subject has greatly changed, and negotiations have already been entered upon with a view to preparing for an early submission of the question of the damages claimed from the United States by Colombia to a tribunal of arbitration. The general public sentiment of the country is supporting the government in its purpose thus to deal honorably, though altogether too late, with our southern neighbor in this matter.

Another evidence that the cause of arbitration and peace has not gone backward is the preparation which is already being entered upon for the Third Hague Conference, which will be held some two years from the present time. The governments are appointing their members of International Commission recommended by the Second Hague Conference to prepare the program of the Third Conference, and the subjects with which the coming conference ought to deal are being carefully studied not only by the governments, but by many prominent men in all the different countries. This preparation makes sure that the third gathering at The Hague will achieve more than was done at either of the former conferences.

One of the most significant events of the coming summer, so far as concerns the peace movement, will be the dedication of the Palace of Peace at The Hague, which is now practically completed. It is expected that official delegates from all the countries which have been represented at The Hague conferences will be present at the dedication. The Twentieth International Peace Congress and the Eighteenth Interparliamentary Union Conference will also be held at The Hague in connection with the dedication, and probably in the new Palace of Peace. The pacificists of the different countries are planning to make this the greatest demonstration in behalf of international arbitration and peace ever held. The ceremonies will be on an elaborate scale, and many of the leading peace workers from the different parts of the world will be present and take part. It is expected that in all these exercises the most advanced ground will be taken in regard to international friendship and cooperation and the settlement of international controversies by judicial methods. The occasion will bear witness to the enormous progress toward world peace of the last two decades. Similar witness will also be borne by the various national peace congresses to be held during the summer. The first of these was the Fourth American Peace Congress, which met the first week in May at St. Louis.

In the relations between Great Britain and Germany there appears to be in recent months a very noticeable improvement. The Anglo-German Friendship Committee and other organizations in both countries have succeeded in clearing away to a considerable extent certain misunderstandings which have had much to do with producing the tension which has so long existed. Just now also public utterances of political leaders in both countries have brought about a situation in which there is reason to believe that some agreement for the arrest of their naval rivalry may soon be brought about. Encouragement from this quarter is significant.

Turning to the relations of our country with Japan, fear of war between the Mikado's government and ours, if there ever was really any such fear, has entirely passed away. The effort during the past winter to revive the annual Japanese war scare proved a failure, and the masses of our people today have become thoroughly convinced that Japan is genuinely friendly toward us, and that she always has been. The laying of this ghost speaks loudly for growing sanity in international affairs.

No account of the present strength of the peace movement would be complete without a recognition of the advanced position that labor unions and socialist organizations have taken with a view to preventing war. For many years these organizations have steadily declared in favor of the settlement of all international controversies by pacific means. They are now about to take a still more radical step with the view of making it impossible for the nations to attempt to settle any controversy by force of arms. The proposal which has been seriously discussed in their international conventions for the last three or four years is that, in case of a declaration of war between two nations, the workmen in the government shops of the two countries involved shall immediately strike and refuse to support their governments in war preparations. The foremost labor leaders in nearly all of the countries are in favor of this step, if it should be necessary, in order to prevent the horrors and ravages and after-burdens of armed conflict. As the labor and socialist organizations now number their members by millions and are conscious for the first time of their tremendous power in international affairs, it will easily be seen that the workingmen of the world hold in their hands the key to the solution of the problem of the prevention of war, and there is scarcely a doubt that, if the governments do not find another way out of the *impasse* into which the terrific militarism of the day has brought the world, they will use this key.

Turning again to Eastern Europe, the Balkan war has, in its way, strengthened the convictions of the pacificists and increased their determination to prosecute their work until such a catastrophe shall be no longer possible in any quarter of the earth. This war, which has never been surpassed in savage fighting and unrelenting fury, in deadliness and destructiveness within its range, has proved once more that war is always cruel and inhuman, and that it can never be "civilized." Whatever excuses may be offered for the allied Balkan States going to war, because of the centuries-old tyranny and the cruel injustices to which they have been subjected, yet the spectacle of the slaughter and wiping out of so large a proportion of the entire male population of these countries as to cripple them for centuries to come, and possibly ruin them forever, whatever victories the war may bring to them, has made humane men everywhere feel that

no such calamity must ever be repeated. War has, in this instance, passed sentence of death upon itself.

Once more, this conflict has expressed finally, as has probably never been done before, the inherent weakness and unreliability of militarism. The Turkish Empire, whose army had long been one of the solidest and most invincible of "fighting machines," has finally fallen to pieces, army and all, through the corruption and rottenness of its own inner nature. Turkey took the sword, built herself up by the sword, and is at last perishing by the sword. So, too, the war has revealed in a striking way the intrinsic weakness of the militarism of Europe. The great European powers, though armed to the teeth on land and sea, have in the moment of trial, because of the jealousies and mutual fear produced by the armaments, shown themselves incapable of doing a very simple good deed. Solemnly pledged by the Treaty of Berlin to see that the Christian populations of Macedonia and Thrace were treated with justice, they failed utterly to fulfill their obligations. They also failed to prevent the outbreak of the war in that region. This they might possibly have done if they had been faithful to their pledges solemnly given to one another in The Hague Conference, and made a sincere and united effort in that direction. Thus what the pacificists have been all along saying about the weakness and destructive tendencies of militarism has proved true. The reaction after the Balkan war is ended toward wiser and saner policies among nations is sure to be very great and rapid in all European countries.

The conclusion of the whole matter is that the movement for the supplanting of war by a system founded on reason, conscience, good will and law has suffered no impairment, but, in spite of appearances to the contrary, has developed new faith and new power during the past year. The untoward events in northern Africa and in European Turkey are the results of old causes which have been at work for generations and even for centuries. The wonder is that they have been circumscribed and kept within such narrow limits. A generation ago what has taken place in European Turkey would probably have involved all Europe in a bloody conflict. The fact that the long-prophesied general European war has not materialized within the last six months is one of the greatest possible tributes to the growing power and restraining influence of the peace movement. The old forces of barbarism and savagery which have worked immense mischief in the past, and may do so again, are gradually being suppressed by the forces of modern Christian civilization which have made such great strides in national affairs, and are beginning to produce encouraging results in the international sphere. All militarism is doomed to die. The hand of God and of good men is against it. The movement of our time is steadily away from the employment of brute force and toward the substitution in its place of reason and law in the international field. How soon the movement for world peace is to be consummated no one can accurately foretell. But if the ministers of Jesus Christ in this and other nations, whose calling and mission demand of them to be foremost in the ranks of the pacificists, would only do their duty in support of peace principles and policies, the demon of violence would soon be exorcised.—*The Christian Advocate.*

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as Given by Jenkin Lloyd Jones to His Classes in Religion

1912—1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XXIX.
PROVERBS.

TEXT: *Better is a dinner of herbs where love is than a stalled ox and hatred therewith.*

Proverbs xv:17.

Some of the earliest literary achievements of man are embodied in proverbs. The biblical book of Proverbs readily finds itself a place in literature that has a well established place in the history of the world's culture. A proverb is a polished, rounded, self-evident truth. Somebody has defined it as "the wit of one and the wisdom of many," but it is more likely to be the wisdom of one and the wit of many. What the pebble is in geology the proverb is in literature—a splinter from the rock of human experience that by a grinding process through the generations have rounded and polishel and made into thing of beauty.

All nations honor the wise men who have been able to put into literary form the principles and experiences of everyday life, of individual and domestic well-being. The Confucian Analects is the book of Chinese sayings. Greece has its seven wise men. Ben Franklin is the great maxim-maker in the literature of the United States. Abraham Lincoln was a prov erb gatherer and a maker of them. As all wise saws current in and about the time of Benjamin Franklin naturally took his name, just as all good stories current in his day and time gravitated toward Abraham Lincoln, so that he is held responsible for hundreds of sayings that scholars are utterly unable to locate as his, so all wise sayings in the traditions of the Hebrews were assigned to Solomon, who was their "Wise Man."

Possibly the three most valuable classics in American literature, measured by their potency, their contribution to the fundamental culture, to the intellectual life of America, are Mother Goose, Noah Webster's Elementary Spelling Book and Franklin's Poor Richard's Almanac. Mother Goose was first put into literary form by Thomas Fleet, a printer in Boston, who gathered into a book the Grandmother Goose rhymes of his own household and gave them a place in the classics of the world. The next most powerful book in the United States is probably the original Webster's Elementary Spelling Book, which for millions of people has been an introduction to the English language. Among those who live in the Appalachian and Ozark regions of the South, "Webster's Elementary" may possibly be found still in use. Per-

haps the next most potent unit in American literature is Poor Richard's Almanac, which was published by Benjamin Franklin for fifteen or eighteen years as a serial. He did it, not as the work of a literary man, but as that of a printer, and filled the bottom of each page with wise saws which he picked up out of his wide reading and out of his own mind.

A later classic, now despised, but which was a real classic in the loghouse of my childhood for years, was Ayer's Almanac. Ayer imitated Poor Richard, and the wise sayings in his almanac were read with great interest. Such things as: "Early to bed and early to rise, makes a man healthy, wealthy and wise," "Silks and satins put out the kitchen fire," and "A stitch in time saves nine." J. Pierpont Morgan probably had in his library an original copy of Poor Richard's Almanac, which is one of the costly rarities in American literature, and an original copy of Mother Goose is worth its weight in gold, while an original Webster's Elementary is probably not in existence.

This proverbial literature came out of the first development of cultivated man and was transmitted from mouth to mouth, from neighbor to neighbor. In Sangamon County in the thirties or forties one old farmer meeting another would say: "Have you heard Abe's latest?" So by some such preliminary introduction as this we come to understand the quality of the Book of Proverbs. Proverbs have the least local or time color of anything in literature. We come on such in Greek or Teutonic, in Scotch or Welsh literature as naturally as in the Hebrew. In this collection of Hebrew proverbs there are no race characteristics and scarcely any theism. Little is said about Jehovah or the Lord and a good deal about wisdom and fireside virtues. It is the most universal of the Bible books, not excepting Job, for Job needs some setting in order to make it understandable. This book he who runs may read and understand, may love and appreciate.

Scholars looking into it find not one but five or possibly seven collections, each with a definite introduction. It probably was a thousand years in growing to its present form. There is no telling when some of these wise sayings were born. They probably existed indefinitely in the folk-lore of the people, but the book was put together in the last days of the captivity or in the early days of the return. It took shape as we have it about the time that the Song of Solomon and Ecclesiastes gained their final editing.

Proverbs belong to that portion of the Bible which comes under the classification of Wisdom Literature. In the Apochrypha we find two other books of this class, The Wisdom of Solomon and Ecclesiasticus.

The first nine chapters form one of these collections, but perhaps the most interesting is the last collection, which is usually called Book V, and which contains three songs, three choice classics which ought to be studied by themselves.

The first, found in the thirtieth chapter, is a devout agnostic's challenge to the gods. The second comprises the first nine verses of the thirty-ninth chapter—"The words given to King Lemuel; the prophecy which his mother taught him." These are words good for all time. She felt that a prince needed special tuition because of his responsibilities. Here is an ideal picture of kingship which has been little realized and which is far from the actualities. The king must refrain from drink that he may not become confused in judgment.

The last collection is not proverbial but comes into a class of early poetry which takes the acrostic form. There are twenty-two letters in the Hebrew alphabet and each verse in this begins with one of the letters in their order. It is an anonymous contribution of some man who knew a good deal about the woman question and it has not yet been outgrown in spite of our new-fangled notions.

The author of this acrostic, if he had been born in Massachusetts, would have placed a fourth book in our list of three;; the old English nursery primer which is an acrostic, and each line of which begins with a letter of the English alphabet. "A is for Adam, the very first man. B is for Balaam, who mischief did plan," and so on.

If you study the book you can arrange for yourselves groups of sayings on certain subjects. Montefiore has grouped them under interesting headings, such as "Wisdom and Folly," "Anger and Self Control." Moulton has gathered a group about "Fools" and another about "The Sluggard." These retain the Hebrew characteristic of the couplet—its parallelism. The first line states the saying, the second echoes it. Couch a thing, however true, in poor English or poor Hebrew and it will never become a proverb.

Perhaps this book is the most available book in the Bible for the young man or woman who is going away from home.

QUESTIONS ON THE LESSON.

1. Under what class of literature can Proverbs be placed?
2. Why was Proverbs assigned to Solomon?
3. What three books have had a powerful influence on American development?
4. Why is Proverbs a universal book?
5. Into how many collections may it be divided? How?
6. Name some of these collections.
7. What special characteristics must belong to a proverb?
8. How many proverbs can you remember?
9. What are your favorite proverbs in this book?

THE SLEEPY SONG.

As soon as the fire burns red and low,
And the house upstairs is still,
She sings me a queer little sleepy song
Of sheep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white;
They follow their leader nose to tail,
For they must be home by night.

And one slips over, and one comes next,
The gray one's nose and the white one's tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away,
But one runs over and one comes next—
Their colors are white and gray.

And over they go and over they go,
And over the top of the hill
The good little sheep run quickly and soft
And the house upstairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watch how the fire burns red and low,
And she says that I fall asleep.

— *Josephine Daskam.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

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36TH ANNUAL CONFERENCE OF THE IOWA UNITARIAN ASSOCIATION.

Humboldt, Iowa, October 15, 16, 17, 1913.

WEDNESDAY, OCTOBER 15, 1913.

4:00 p. m. Board meeting.
5:00 p. m. Vesper service.
Leader, H. H. Schumacher, Iowa City.
7:30 p. m. Forum of Modern Thought.
G. S. Garfield, President of Conference, will preside.

Subjects:
"The Next Step in Democracy," Eleanor E. Gordon, Des Moines.
"The Next Step in Philosophy," Everett Dean Martin, Des Moines.
"The Next Step in Religion," John Wallace Cooper, Davenport.

THURSDAY, OCTOBER 16, 1913.

9:00 a. m. Business meeting.
Report of Secretary.
Report of Treasurer.
Appointment of Committees.
Report from Churches.
11:00 a. m. "Our Missionary Problem," H. H. Griffiths, Des Moines.
Discussion of "Our Missional Problem," Leader, Thos. S. Pierce, Des Moines.
2:00 p. m. "An Afternoon with Sunday School Problems," Florence Buck, Boston, Mass., Associate Secretary Department of Religious Education, American Unitarian Association.
5:00 p. m. Vesper Service. Leader, Ernest C. Smith, Chicago, Ill.
6:00 p. m. Dinner in the dining-room of Unity Church. Toastmaster, Gustave Henry Zastrow, Humboldt.
After Dinner Speakers:
Florence Buck, Boston, Mass.
.....
Sadie Passig, Humboldt.

FRIDAY, OCTOBER 17, 1913.

9:00 a. m. Business meeting (continued).
10:00 a. m. "Is It Possible to Make the Ethics of Jesus the Controlling Principle of Modern Life?"
Discussion—Speakers:
R. D. Van Tassel, Sioux City.
Ernest C. Smith, Chicago, Ill.
C. L. Elliott, Keokuk.
2:00 p. m. Automobile Ride about town and into surrounding country.

Unity Church of Humboldt extends a most cordial invitation to all delegates and friends of Unitarian churches and other religious liberals of Iowa to attend this Conference October 15, 16, 17, 1913.

Delegates will be entertained during their stay in Humboldt.

All persons expecting to attend this Conference are earnestly requested to send in their names at least one week in advance to Gustave Henry Zastrow, Humboldt, Iowa.

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FROM THE AUTUMN ANNOUNCEMENT OF THE ABRAHAM LINCOLN CENTRE.

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October 12. "Our Daily Bread."
October 19. Our Debts.
October 26. Our Temptations.

November 2. All Souls Day. The Annual Harvest Festival. Thirty-first Anniversary of the Church. The Sunday School will join with the congregation.

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—From GOETHE'S "Faust," Bayard Taylor's translation.

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November 23. Hypatia—The Woman Sage.

November 30. St. Monica—The Woman Saint.

December 7. Joan of Arc—The Woman Inspired.

December 14. Susannah Wesley—The Modern Woman.

December 21. The Christmas Festival. The Sunday School will join with the congregation.

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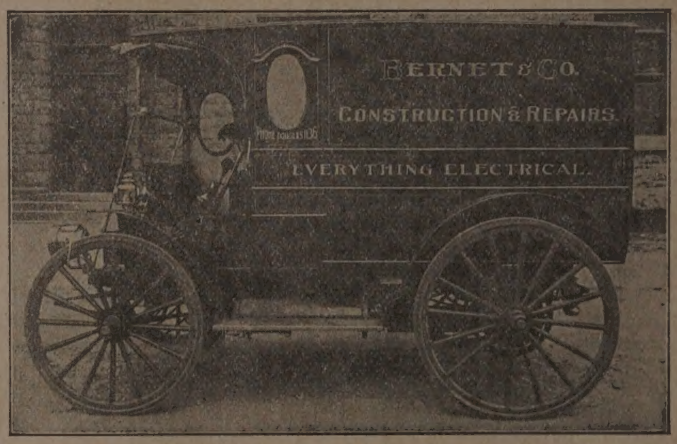

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